THE UNIVERSALIST Leader

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

January, 1957 — No. 1

The cover shows **Steve Allen,** author, radio and television star, preaching in the pulpit of the Universalist Church of the Divine Paternity, New York City. Mr. Allen was a recent speaker in the Divine Paternity "Religion in American Life" series. The text of his address, **Pride Wears a Thousand Masks,** appears in this number.

Robert Wolley, minister of the Universalist Church of South Weymouth, Massachusetts calls attention to a grave danger to our historic religious freedom in his article, **Eclipse of Religious Freedom.** Most of us believe this freedom is guaranteed by constitutional separation of Church and State. The guarantee will not hold, however, if the high court sustains the decision discussed by Mr. Wolley.

Dana Klotzle, director of the Universalist Service Committee, wrote the report on relief **From American Universalists to the Heroic Hungarian People.**

Carl A. Bays, chairman of the Midwest Universalist Conference Extension Committee, presents a frank and clearheaded layman's analysis of the conditions for growth in the first of two articles on **If We Want to Grow.**

Ejaz Husain, World-Around Press correspondent in Geneva, was in Budapest when the Russian military struck down the Hungarian freedom fighters. He tells a tragic story of **The Martyrdom of Hungarian Youth.**

Bangor, Eastern Maine Universalist Center is another in our series of Universalist parish stories of growth for service.

Daniel Smythe, assistant professor of English at Bradley University, Peoria, Illinois, is the author of the **Three Poems** which appear in this number. Mr. Smythe, the author of three volumes of poems, the latest of which, **Man in the Land,** was reviewed in these columns last year, is also a frequent contributor to the periodical press. He is a Universalist who hails originally from the Haverhill Universalist Church and nearby Plaistow, New Hampshire.

Our State Superintendents give us a New Year roundup of progress in their areas in **Building for Better Programs.**

Eclipse of Religious Freedom

Robert S. Wolley

A Court of Law defines "religion and its meaning"

TWICE in world conflict, we have girded ourselves in a struggle against enslavement and for the freedoms of man — freedoms which we believe to be the right of every individual. As no other nation on earth, we value freedom. We have even embellished our history a little at various points to emphasize the nature of our hard struggle for freedom. As Americans we are concerned with freedoms, our own freedom and the freedoms of other peoples throughout the world.

Freedom runs a fluctuating scale, to and fro, up and down. In any given period, many of us are never quite sure of the balance. Parcels of freedom come and go without the great majority of people realizing their arrival or their departure. Freedom reached a low ebb during the high-ride of Senator McCarthy, although it took some time for us to realize the fact. Freedom was given a lift when the President spoke against book burning and the Army hearings gave Americans a look at their semi-god. Freedom was restricted when the McCarran-Walters Act abandoned the traditional heritage of America's shores of refuge. To continue to recite the facts in all their complexities is but to argue what most of us already know: *freedom is a full-time concern.*

Now we face a new threat to our freedom, and unhappily a threat which most people will not recognize, or will ignore, or deny.

Many liberal religionists were concerned when last Sunday's *Boston Globe*[1] carried on an inside page a story headlined "Must a Religion Have a God? Court Is Asked." We read under the heading that a tax assessor of Alameda County on San Francisco Bay refused to recognize that an Oakland group called the "Fellowship of Humanity" was a religious group because it did not have a God, and because it held within its building social meetings and forums on controversial subjects. The Fellowship of Humanity, about which I know nothing, replied that it was a religion because it emphasized the "relation of man to man." The matter strikes close to the heart of Universalists.

Isolated, the case of the Fellowship of Humanity might not mean very much. But clear across the country, in Washington, D. C., the District of Columbia Tax Court filed an Opinion against the Washington Ethical Society and in the Opinion declared the Ethical Society not to be a religious group. Of this instance, we know a great deal.

The situation arose when, in the Spring of 1955, the District of Columbia claimed that the Washington Ethical Society owed $335.60 in back taxes on its building at 1822 Massachusetts Avenue, N.W. The Society contended that it was a religious organization and therefore was entitled to tax exemption. The tax assessor contended that the Society was not a religious organization because it did not affirm a belief in a Supreme Being. The case went before the District of Columbia Tax Court and was heard by Judge Jo. V. Morgan. The hearing was concluded on September 12, 1956, and the Opinion was filed on October 22, 1956.

Several issues are raised by the action of the Tax Assessors, the Court and the Society. First, the issue of property taxation of churches and religious organizations, irrespective of the kind of religion, is a problem which has never been adequately faced by either Court or Church. I believe that church property should be taxed as with any enterprise. Nevertheless, churches have enjoyed a tax exempt status for years and in effect are subsidized by local governments to the extent that they own property (the more property, the more subsidization). Taxation is not the issue except as it singles out an individual group.

Second, the Society wrongly raised the issue of a Constitutional abridgment of the right of free worship. Nowhere in the court proceedings does this issue enter in. No decision prevents the Ethical Societies from worshiping as they please. Their services, phi-

1. *The Boston Sunday Globe*, 11/18/56, p. 34.

losophy and outreach are in no way hindered or abused. Constitutional rights are not in question.

Third, the point to which the presiding Judge addressed himself and his Opinion, presents the difficult problem: Is the Ethical Movement a religious movement? That is, must a religious movement hold belief in a supernatural God which, specifically, "determines the destiny of man?" If, under the third point, the Ethical Society is a religious group, it should, by law, enjoy a tax exempt status. If it is not a religious society, it can be rightfully taxed under law.

What is the Washington Ethical Society? The Society is a religious corporation incorporated under the laws of the District of Columbia, and states as its purpose:

> Third. The particular business and objects of said corporation shall be to constitute a liberal religious fellowship, without restrictions of race or creed, which will promote and further the principles of the Ethical Movement as a member society of the American Ethical Union; to provide a place for meeting together; to provide and maintain facilities for religious education for youth in the principles of the Ethical Movement; and to engage in educational activities, public service, and social action.

In its Constitution and Bylaws, the Preamble states:

> The Ethical Society is a religious fellowship, which seeks to know the good and to achieve the good life.
>
> The noblest tradition of man has been his search for the highest values in human relations. In this tradition we endeavor to develop such values in our individual lives and in community living.
>
> We seek to further this program by meeting together, and by engaging in educational activities, public service, and social action.

The American Ethical Union, incorporated under the laws of the State of New York, declares its purposes to be:

> To promote the knowledge, the love and the practice of right living in all relations of life. To join its members into a religious and educational fellowship in an effort to advance the moral growth of humanity through study, social action and spiritual consecration.

The Bylaws of the American Ethical Union repeat these purposes in the Preamble.

The Ethical Union was founded in 1876 by Dr. Felix Adler and in its early stages concerned itself with social reform, free education, and the establishment of settlement houses. Today it is largely concerned with race relations, labor and management, the United Nations, and the like.

The Movement makes no distinction between ethics for the individual and group or social ethics, and its central principle is that morals, ethical conduct and right living are good in themselves, not because they were given by command of a deity. The Movement holds that no human righteousness can exist except by the power within each individual, that morality depends upon something deeper and more permanent than dogma and creeds. The Ethical Movement does not require its members to believe in a God. *It allows its members their own opinion as to the existence of a personal God, the survival of the individual after death or immortality,* and the Movement makes no effort to affirm or deny individual beliefs in such matters.

Most members, however, do not profess belief in a God who controls the Universe, who concerns himself with the affairs of men, who is the fountain of all truth and good and from whom flow all principles of morality, ethics and righteousness. One of the Movement's leaders expresses "God" as ". . . the perfect pattern . . . humanity as it should be. . . ."[2] The Ethical Society accepts Jesus as a great expounder of ethical conduct and uses the Golden Rule as a cornerstone of ethical living. The Apostles Creed is rejected.

In the findings of the Court Opinion from which I have been paraphrasing[3] is a long list of authorities, dictionaries, encyclopedias, National Council of Churches of Christ in the U.S.A. publications, books on philosophy, religion, which count the American Ethical Union as a religious group. A letter from the Deputy Commissioner of Internal Revenue exempted the American Ethical Union from estate and gift taxes on the grounds that it was a religious organization. Baltimore, Maryland, and St. Louis, Missouri, exempted Societies in those cities from taxation because they were held to be religious organizations. The District Court of the United States for the District of Columbia granted the leader of the Washington Society the right to perform marriages and called the Society a "Religious Society."

On Sunday mornings two meetings are held, an adult service and a Children's Assembly or Sunday School. The adult services are almost identical with our services, and the Sunday School is almost the same as ours, even to the use of Beacon Press textbooks. There are also festivals for both children and adults in the Fall, at Christmas and at Easter.

The leader of the Society conducts marriages, burials, and naming ceremonies of children. In the serv-

2. David S. Muzzey, *Ethics As A Religion.*
3. All facts are from "Opinion No. 920, District of Columbia Tax Court, Filed Oct. 22, 1956, Washington Ethical Society vs. District of Columbia."

ices no particular mention is made of God, although there are those who believe in some "indefinable power which pervades the universe," called by various names such as "Cosmos," "Nature," "Truth," "Righteousness," and "Greatest Good."

To these facts was added the testimony of a Unitarian minister and a Jewish Rabbi, both of whom testified that, in their opinion, the Washington Ethical Society was a religious organization. Other religions such as Confucianism and Buddhism and such groups as Unitarians and Quakers were cited in which a variety of individual beliefs and interpretations were permitted and allowed to individual members.

Against the facts and other testimony, the Counsel for the District of Columbia offered no evidence. He simply denied that the "evidence was sufficient to spell out the religious character of the Washington Ethical Society," his position being that *only an organization which requires its members to believe in a Providential Deity is entitled to exemption under statute.* Counsel for the District took the position that the word "religious" as used in the statute means *belief in and worship of God in the conventional sense of a personal Creator who exercises power over man's destiny and with whom man can establish a relationship in personal terms.* This involves reverence for the Deity, obedience to His will and a concept of duties for man superior to those arising from any human relationship. Unless this metaphysical underpinning is present, no organization can be considered "religious" within the meaning of the tax exempt statute, according to the District's Counsel."[4]

Universalists may well be alarmed by the Court decision and the position of the Counsel for the District of Columbia. While we do have many people who sincerely believe in a personal God, few of our churches make such belief a test for membership. Indeed, we also subscribe to the freedom of each individual to determine his own theological beliefs. Unless it be in isolated individual churches, no theological test for membership is applied and, furthermore, would be forcefully rejected by most of our churches. Universalists also reject the Apostles Creed, consider Jesus a great man, affirm the value of human life and struggle to lift the level of human ethics. Most Universalists believe that man must win the higher life by his own conduct and learning and experiences and that no deity will do this for him.

On the other hand, we affirm the right of others to hold their orthodoxy. We have within our churches trinitarians and unitarians, humanists and agnostics, and we hold them in religious fellowship because the core of Universalism is the faith and belief in the dignity of the individual human being, regardless of his race, creed or economic status.

As Universalists you will be concerned with the reasoning of the Court in denying the Ethical Society its status as a religious organization. According to the Judge, "This case involves religion and its meaning," and whether or not the laws of the District of Columbia would consider the Society a religious organization. Those sections of the law applicable to tax exemption say that "a church building is one primarily and regularly used by its congregation for public religious worship," and "primarily and regularly used for religious worship, study, training and missionary activities."

After reviewing the facts which I have briefly summarized, the Judge rightly dismissed the Constitutional issue raised by the Society and a misleading question of incorporation raised by the District. He then stated "There is one question, the answer to which will unlock the door to the solution of the problem. What is religion? If that can be answered, the meaning of 'religious worship' will be clear." Before presenting his research the Judge makes this honest confession: "The Court would be less than fair if it did not state that the conclusion at which it arrived is not entirely free from doubt, or one of which the Court has a firm conviction, but rather is the final and best answer that the Court can make after prolonged and serious study of the matter."

There then follows in the Opinion a long series of definitions of religion from books, dictionaries and earlier court cases. It is interesting to note the authorities (Henri Bergson and Reinhold Niebuhr are cases in point). One naturally announces religion to be what he conceives it for himself, and one can gain a clear majority on any definition if he sticks to his own ideas. Furthermore, popular opinions can always be found more readily, and since the liberal is a minority, his views are not always known at large or readily available. Of course, majorities are not always right. Jesus, Paul, Buddha, Luther, Gandhi and many other religious men were minority opinion holders. That liberalism is often in the vanguard is not always recognizable to majorities.

After a long rehearsal of prevailing definitions of religion, *but ignoring some of the most searching and stimulating* (Whitehead, Otto and Schweitzer are

4. Quoted from an information sheet addressed to Ethical Culture Societies from the American Ethical Union, and prepared by Leo Rosen, Chairman, National Law Committee, and John J. Dunne, Executive Secretary, AEU. Emphasis supplied.

glaringly omitted), the Judge says, "After considering all of the foregoing . . . the Court concludes that the generally accepted . . . definition of religion and the meaning thereof . . . (is) 'belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views of a merely personal moral code.'" An added footnote reads, "The primary definition in Webster's New World Dictionary (1956) is '1. belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe.'"

Apparently the Court sticks to this idea in spite of its obvious confusion and contradictions. It maintains religion to be a belief in "a Supreme Being" but quotes Webster to the effect that one or several "creator(s) and ruler(s)" may be worshiped. There is not even here the pretense of determining the "true" God. It is the word alone, the magic totem, the verbal fetish that marks the "religious" in life. Taken in practice, this concept is corrupt orthodoxy at its worst.

But the Court continues this reasoning by saying, "The Court does not believe that the Ethical Movement and its practices and the beliefs of its leaders and members are religious, or that the petitioner is a church, a religious society or corporation, or that its real property is, or was . . . used primarily and regularly for religious worship, or for religious study, training and missionary activities."

The decision is staggering, especially when the Judge then says the Society's "practical results have been groups of moral and ethical people, in some respects superior in character to many adherents of the traditional religions. It makes better men and women, but, in the opinion of the Court, it is not religious."

What kind of nonsense is this! What is the aim of religion, theistic or otherwise, if it is not to make better men and women, and what higher search than to become more moral in our daily lives and to strive to establish a world community perfect in ethical conduct? What false theology can long endure which makes anything else the purpose of religion?

Getting in even deeper into the argument, the Judge admits that taxation of religious societies is emotional rather than religious and says further, "The exemption (from taxes) was given to promote religion and the belief in, and the worship of, God. . . ."

If the Court's opinion stands, it would appear that it has clearly announced that Congress may enter into the establishment of religion, a specific religious belief, and draw a circle around that belief to the exclusion of all others. After carefully rejecting the Society's claim that it is prevented from worshiping under the guarantees of the First Amendment to the Constitution, the Judge declares as a fact the Government's promotion of a particular religious belief contrary to the meaning of the Constitution's First Amendment!

There can be no doubt but that this decision reflects in part the temper of the times, compelling people to affirm a man-god somewhere in the heavens who only loves America and who must be saluted and whose image must be carried as one salutes the flag and spends money. Even those who believe supremely in a natural God, that is a God resident in the universe and within each human heart, are forced outside of the Court's circle as the Court defines God as "supernatural." Furthermore, the Court declares, "reverence of an idea or of human values and the like is not religious." And one must ask, even of the concept of supernaturalism, *if it isn't an idea, what is it?* Again the Court declares, "reverence for morality, ethics and right living is not religious worship; and the objective inquiry and study of various religious faiths is not religious or even 'religious study' within the meaning (of law). . . ." And in a footnote the Court says, "The Bible is discussed . . . (but) it is not regarded as divine revelation."

The Court's Opinion begins to take on considerable meaning beyond belief in a supernatural god or gods. Religion becomes understood to mean a literal interpretation of the Bible, revealed, superhuman in origin. A study of religious systems and their contribution to the world is not religious because the Court says it is "objective inquiry." One supposes that the same holds true for the ideals of liberal religious worship. If they are tested, if new truths are discovered and added, they must be classified as "not religion." In other words, in the best orthodox terminology, man is incapable of knowing the truth and if he doesn't realize it, the Court will punish him by declaring his religion false and withdrawing the privileges we once assumed were ours because we were citizens of a free nation!

It is not possible, nor perhaps desirable, within present limitations of space to go into all of the Opinion. I have an immediate sympathy for the Judge who obviously disliked his task and whose decision was bitter in his mouth. Before announcing the final words, he said, "It is so complicated by the diversity

of definitions and opinion that a satisfactory answer or a conviction of the truth may not be possible. It is, after all, a matter of definition. For the reasons stated, the Court concludes as a matter of law . . . (that) decision will be entered for respondent (District of Columbia)."

The initial issue was fairly clear, "Is the Ethical Society a religious organization?" The Court determined by popular definition that it was not. But in so doing the Court raised other issues far more complicated and fundamental. These issues are important for Universalists and all liberal religionists outside of the traditional folds of religion.

Beyond the issues already raised, one further issue is of extreme importance. The Court determined that minority opinions were of no valid consequence. "The fact that the adherents to the Ethical Movement and its leaders in good faith believe it to be a religion," said the Judge, ". . . seems to the Court to be immaterial. . . ." This may be good law but it is not democracy, for what it says in effect is that the United States does not recognize any minority opinion, nor any religion other than traditional orthodoxy. One walks a tight line between infringement of the right to worship as one chooses and the right of a minority group to enjoy the privileges of the majority. While the strict rights of the Ethical Society, at least constitutionally, are not injured, the privileges guaranteed by all citizens are being withheld, in this case exemption from religious property taxation. The subtle distinctions are important. And it will take more than a layman's legal knowledge to point out to us the course. This much is certain, however, democracy will wither and freedom will be lost if legal establishment of conformity in matters of spiritual belief prevails.

It is difficult to know what course Universalists should pursue. It is immediately apparent that moral help should be given the Ethical Movement in its appeal and that The Universalist Church of America should at the least file a "friend of the Court" brief supporting the heritage of freedom. One of the most obvious facets of contemporary society is the success with which "God-ness" has been equated with loyalty to America. Those who have been frustrated in their attempts to legislate laws of religious conformity nevertheless have been successful in introducing measures and Court-upheld regulations which carry the same effect. Against these abuses of the American way of life Universalists must stand firm.

Universalists have long held that the seeds of political revolution gave birth to the Universalist movement, or vice versa. Men struck out for political liberty and religious liberty at the same time. To withdraw one is to withdraw the other, for the principles of democracy have become religious principles with us. We must, then, reaffirm our traditional belief in the right of the free mind to determine its own religious wellsprings and to draw nourishment from them whatever they may be. We must strengthen each other and our fellows, maintaining a free religious society based upon the highest religious principles, although rejected by the Court, of love and good will and acts of kindness.

Some say that we are safe and will not come directly under attack. How comforting, but how blind. We must face the issue squarely. Either we believe in the freedoms which are traditional with us, or we do not. And if we do, then we cannot require theological beliefs, and if we do stand for freedom we are subject to abridgment of our own freedoms whenever and wherever those freedoms are abused anywhere in the world.

Finally, since even the Court realizes that "it is a matter of definition," we must reaffirm in the face of Court decision that worship, as we know it and practice it, need not always be limited to the adoration of a supernatural being, but may validly be concerned with the uplifting of the human heart and mind toward human ideals. Worship is an action, the conscious attempt on the part of the individual to lift himself from what he is to what he thinks he ought to be.

We are involved in a contest for the maintenance of religious freedom. With faith in the rightness of our convictions let us pursue with diligence the freedoms of man, counting not the cost to ourselves. As with William Adams Brown,[5]

> Religion, we must never forget, is always a personal matter. It is the way we relate ourselves practically to whatever in the universe is ultimate for us. In this enterprise every part of our nature is concerned. We may approach the ultimate by many roads; by that of philosophy, for example, or by that of art, or by that of conduct. But each of these approaches is partial and the result to which it leads is incomplete. When we philosophize, the mind is active. When we contemplate beautiful things, our emotions are stirred. When we take duty seriously, we find that we must act. But in religion, thought, emotion, and conduct are all involved. Religion, alone, attempts to unify all of life; to give each aspect of our many-sided nature its enduring satisfaction.

5. William Adams Brown, *Beliefs That Matter.*

From American Universalists to the Heroic Hungarian People

ON Tuesday, December 4, dockworkers of the Port of Boston loaded nearly four tons of woolen clothing and blankets aboard the *S.S. Kinderdyk* of the Holland-America Line. The clothing and blankets constitute the first shipment of relief goods sent by the Universalist Service Committee to aid the religious liberals and other civilians in rebellion-torn Hungary. A second shipment of more than five tons left Boston on December 16 aboard the ship, the *Andrew Hunter*. Additional tons of cotton clothing, shoes and boots already on hand are being held in readiness for future shipment.

The tons of clothing and blankets were sent to the Universalist Service Committee by Universalists and the general public from as far south as Alabama and as far west as California. Individual Universalists from twenty states sent money to help defray transportation costs that are not provided for under the present budget of the Service Committee. As this is being written more than $5,000 has been contributed by Universalists and other friends to help pay transportation expenses.

The Universalist Service Committee was alerted to the needs of the religious liberals and other civilians in Hungary by Dr. S. Van der Woude, a member of the Secretariat of the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.). Five days before the outbreak of the present rebellion, Dr. Van der Woude returned from Budapest with the request, dated October 30, to the Universalist Service Committee that assistance be given to the liberal religious groups in Hungary. This request was followed by an urgent cable calling for large-scale assistance. The appeal was broadcast immediately to Universalists from coast to coast. Response was so prompt

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If We Want To Grow I

Carl A. Bays

In this article, the writer tells other laymen his recent thoughts about aspects and possibilities for growth in numbers in our fellowship. His purpose is to provoke thought and, he hopes, practical action at the grass roots where it will be most effective among Universalists. Others may have different viewpoints and other formulae to aid growth. If they do, now is the time to put them to work for Universalism.

IF we are to grow, we need to find the answers to some practical questions to guide the way. As an institutional fellowship in the business of dispensing the means to ethical and happy living and other possible products, we need to inquire as to who are our eligible customers. Do we wish to grow to embrace a majority of the world's citizens, or do we wish to grow modestly, bringing into our group the unchurched, the dissatisfied, the true liberals?

Next, after we think we know who we want, we must take stock and see whether we can stand the strain of the influx. Do we want hoards of discontents who rise to the bait we can offer? Do we have the program, the facilities, the trained personnel, and the willing cordiality to enfold those we entice? Is our old house in order for growth to take place?

And finally, whose job is it to bring about growth? Is this a primary reason for being of the few hundred overworked and underpaid clergy of our fellowship? Is it the job of the many thousand laymen who comprise almost all of our Universalist fellowship today?

Some Possible Answers

Some of these questions have alternate possible answers, but they force inescapable conclusions on our possibilities for growth. These boil down about like this: There are many people in the world who are not adequately served by a church or a religion who are "potentials" for our liberal proselyting. Obviously we can't secure and serve all of them, or even a significant fraction of them at an early date. By growth we run the risk, not of death as a church, but the hazard of oblivion in the morass of the world's stupefying orthodoxy unless we impose two limitations. First, we must be selective by some means to acquire and integrate the highest possible percentage of truly eligible and interested potential Universalists. Second, we must jealously guard our heritage of being liberal, of being radical, of being ahead of the parade, of being the dissenters where and when dissent is needed, continually being led to new positions by an irresistible minority as new truth and new ideas emerge in our world.

And, finally, we cannot look to our clergy to do the basic work of bringing about growth in our fellowship. While the ministry can and must play a role of direction and guidance, *the main responsibility must be taken by the men and women and children of our Universalist churches.*

What Can the Layman Do?

If we ask, how can we Universalist laymen bring about growth, sound and substantial growth, we can find a deluge of answers. Not all can possibly apply to everyone, but many can surely find areas where their interests and abilities can be applied if they take stock of their own situation.

One of the basic jobs of each layman is to use a process of self-appraisal and study to determine for himself what Universalism is to him. We need to know with clarity for what we stand. We may need education as to where we came from and how we got where we are. If we have voids in our knowledge of our beliefs or are nebulous, we cannot present an understandable picture that will result in growth. Our wide diversity of idea and ideal can be our asset if we make it, particularly where we wish to grow by attracting others who may have different formulae than we have ourselves.

The Most Effective Way

Universalist laymen today will have to take up the burden of bringing new people into our churches. Personal contact is the most effective means of interesting people in our beliefs, our religious services, and our institutions. Laymen can find candidates for new growth among their friends, their chance acquaintances, and those they meet in the progress of their daily lives. To separate the possible from those who are unlikely, it is necessary for the keenly interested and alert layman to develop a method of discreet but polite questioning. Those truly interested in a living and growing religion will find that their conversation, consciously or unconsciously, often focuses on matters religious. Those who have no church, who have children with no church school, those who by their expressions and actions repudiate orthodoxy, all such and many like them, are people who are the fertile ground for our new growth. Most of them we meet in our work and our social contacts. They serve us in hundreds of places of business. They have two attributes, *they are likeable,* pleasant people like the other people we know in Universalism today, *and they are interested in people,* in life, in kindness, gentleness, and morality. Universalist laymen will have to search them out. They need to develop the habit of asking the polite, interested questions that find the prospects. They then need to acquire the cordiality to bring these people into our churches and their families into our church schools.

Our guests need to be made to feel welcome *by all the laymen of our churches.* We need to make them feel at home, to find out about us, to know what we stand for, to get the results of our self-appraisal and our formulae for religious freedom. At this stage of helping a possible Universalist make up his or her mind to become an actual Universalist, *we need to be positive,* we must tell the story of what we do believe, forgetting those easy statements about what we don't believe or are against. At this stage we cannot pussyfoot or hide our liberalism behind a palliative guise of being attractive at all costs. If we are attractive to our guests *as we stand* soundly on our principles, we can win them. If we do not interest them, we are better off looking for others who will be more at home with us.

Religious Education Gives Sound Growth

Another phase of the work of the laymen and laywomen of our Universalist churches lies in our education program. Growth will come through sound staffing of our religious education work by willing laymen. Church schools teaching both youth and adults contemporary religion, teaching each to think and decide for himself, will in time develop a program that will keep our churches growing for our youth on their way up. In addition, today's parents, who object to their children being indoctrinated with the supernatural and impossible and wish their children exposed to our church schools, will in time be interested in our religion and recognize the need for our institutions and their obligation to support them. Through the children of liberals, our church schools can thus be the way to growth — and our laymen will be the staff of our working and growing religious education program.

Lay Activity in Extension and Local Churches

Laymen can find many direct tasks in the work of Universalism. Many have the ability and know-how to be lay preachers — serving their churches occasionally, aiding fellowships, working with student groups, and in other important roles under the guidance and direction of our trained ministers. Laymen can liberate our ministers for more counseling, for developing the broader horizons basic to new growth, for community contacts, and for exercise of their special abilities. Laymen can help with the parish publications, with the calling, as well as with the finding, of prospects, and so greatly augment an effective ministry.

New growth will be made by individuals who will be laymen. The new laity also have to become part of us — to be integrated and put their shoulders to the wheel. The experienced laymen will have to work the recruits into the program of the church — and make them feel at home. The minister may extend the hand of fellowship, but only the laymen of the church can make real the bond of fellowship.

New fellowships and new churches will find their nucleus in an individual or a lay family in areas not now served by our churches. Our laymen can help in keeping ties to the Universalists who move away from established churches, keeping the expatriates on the mailing lists, encouraging their transfer to our larger fellowship; stimulating those who can become a nucleus for new growth to serve thusly.

Future Ministers

A serious need of a growing Universalism of the future will be a larger, well-trained ministry for which the highest admission standards are maintained. Laymen can make our ministry more attractive by producing the funds, the program, the physical plants,

and the people to make work in service of Universalism a privileged vocation. Laymen can create the opportunities for our liberal clergy and then show them to their sons and daughters who, if they feel the spirit of dedication and purpose of our ministry, can come to a useful and happy life and insure the means to future Universalism. If laymen cannot see in our ministry an attractive life work for their own sons and daughters, then it is time to tidy up their churches, their parsonages, their salaries and travel allotments, their insurance and retirement provisions, so that the pastorate is as interesting to their own children as a possible life work as to the offspring of other parents.

We Need Pride

Finally, our laymen need to develop a pride in their Universalism. While it is good but not essential to have signs on our cars and pamphlets in the glove compartments, it is necessary to maintain respect for and pride in our affiliation and beliefs. We have no food observances or other taboos to make us stand out in a crowd, but we don't have to be ashamed of our association. Pride in our church, our clergy, our women's and men's groups, our education program, will attract both respect and interest. No one wants to be part of a fellowship where the members are apologetic and half-ashamed. If the laymen of a church can't have pride — real, justifiable pride — in their Universalism, their attempt to grow will be futile.

Universalism — a Lay-practiced Religion

The lay family which practices ethical religion in its home life every day in the week is making Universalism attractive and useful. This type of practical public relations, of advertising by accomplishment, of daily living, will prove to our prospective members the merits of what we have to offer.

Actually, family or individual living and family or individual study of religion are a means to broadening horizons and development of a positive faith appropriate for man. Universalism abounds in materials — pamphlets, books, church school curriculum materials, published sermons, historical materials, and many more resources, which our clergy can procure for any who are interested. Our Lenten manuals and many such materials used by the lay people of our fellowship can be a basis for real understanding and ultimately sound growth.

If the Universalism one professes does not serve a useful purpose in the home or daily living, can it be made to appear of value to others to bring about growth?

Our Churches — What They Can Do

Under our congregational system, we have almost as many sets of bylaws and variations in church organization and function as there are churches. Yet all strive to operate democratically and maintain a broad-based program in all phases of religious activities. Many of our churches are models of democratic action, of support of denominational funds, of participation in service work and social action. Many churches have a local membership committee and a functioning program to attract new members. Yet how many Universalist churches are active in church or denominational extension *beyond their local areas?* How many of our churches have fellowships under their wings growing to be new Universalist churches somewhere in their region? Too few! In recent years, more new groups have come into existence by schism than by the extension activities of our local churches. Is it not about time that many of our local churches take back the buck they have passed to their convention, conference, or national headquarters, and seek local extension projects to use their own resources and potential?

We are repeatedly told that extension work costs money, yet a look around will convince many, we are sure, that the local church can do many things with its willing and interested people *that cost absolutely no money.* Certainly such projects embarked upon by a local church will cost so little to produce positive results that the group cannot afford to pass up the opportunity.

Churches Serve People and Areas

Many of our local churches are handicapped by their very names into believing that they are restricted to a single town or small area. Actually, *where Universalist churches are scattered, means should be found by the local church to serve a territory, not a small area.* In Illinois, for example, it appears desirable that the church in a particular town should be responsible, not just for the parish in that town, but also be the Universalist institution to serve two counties with twenty towns, all without Universalist churches. This church should seek out all unattached Universalists, Unitarians, and others who live in its broad territory. These should be on the church's mailing list. These people should and could be made to feel, in time, that the Universalist church is there to marry them, give

solace and help as needed, furnish pastoral counseling, and be a primary source of friendship and fellowship. The local church should accept the responsibility for its minister ministering to its whole territory and not just to the local town. The mileage allotments, the program of the church, the local publications, should recognize the extension responsibility of the church and underwrite it.

Expansion of Bylaws and Outlook

Many churches need to amend their bylaws in order to be able to serve a larger area. They need to organize themselves to sponsor fellowship groups, they need to develop a correspondence and mailing program for their families who are non-resident and provide to these people (who can't be present each Sunday) the means for them to live and feel as though they are a part of Universalism. These people need to be sent our local, state or regional, and national papers by their local church. A single person or family, remote from a Universalist church, but feeling a desire to propagate Universalist ideas, can be responsible for the new fellowship group or church ultimately at some new locality, giving truly meritorious growth.

The local church needs to broaden its horizons *and recognize that, locally or in its territory, it is the representative of the state convention, the regional conference, or the national denomination.* The local pastor is a servant of the local parish, but he is also a Universalist clergyman, not restricted in his horizons and service to the local scene. The church has a responsibility to see that its minister can attend denominational meetings and affairs. It must underwrite his attendance at ministerial meetings. It can aid growth by letting the minister find out and exchange the ideas that don't work and don't lead to growth for those that are successful. The minister is a means for the local church to share its progress with many like groups and receive useful knowledge in return.

(To be continued in the February *Leader*)

The Martyrdom of Hungarian Youth

Ejaz Husain

(Mr. Husain, WAP correspondent in Geneva, was in Budapest just as the Russians began to strike back, brutally ending the country's "five memorable days of freedom.")

PROBABLY the most striking feature of the Hungarian uprising was the extreme youth of those who started the revolt against the Soviet-dominated regime. It was the shooting down of some seventy students by the secret police on October 23, following a mass demonstration against the Hegedus Government, that touched off the now doomed rebellion. Preponderantly, the partisans were in their teens.

Thousands upon thousands went without sleep for days and nights on end, fighting for freedom, and thousands were felled by Russian bullets. In Budapest, it was breathtaking to see these boys and girls driving captured Soviet tanks, guarding strategic street corners with Russian machine guns, controlling checkpoints on the main roads, cleaning up the rubble-strewn streets and trying to restore vital services to the city.

They organized themselves to keep the population informed, rushing from door to door, carrying orders or giving emergency instructions. Others, remarkable teen-agers, volunteered as guides and interpreters for the hundred or more reporters who converged on Hungary from every part of the world when the first news broke.

Girls in military uniforms fought with the men, matching them in endurance and in courage. I saw them dash into the streets, just ahead of the Soviet tanks, spraying soapy water to slow down the advance of the Juggernaut. Squads worked endless hours, without rest or food, caring for the wounded who lay on every inch of floor space in every hospital in the country.

Young as they were, they faced terrifying odds, but their spirit never flagged. One night, a student of philosophy on patrol duty admitted to me that Hungary stood no chance against a determined Russian attack, but he was all set to use his twenty-two rounds of ammunition before giving up hope. Almost every person we talked to was categorical on one point — he or she would go down fighting rather than live again under the Reds.

(Continued on Page 26)

Pride Wears A Thousand Masks

Steve Allen

"He that is proud, eats up himself; pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise."

ASTRONOMERS have learned that certain stars are so far away from our earth that a particle of light traveling at the rate of 186,000 miles per second would take well over two million years to make the trip from their galaxies to earth.

Facts of this nature are almost too stupefying for our pitifully limited minds to grasp, but even if dimly understood, they serve to indicate to us the spatial insignificance of our planet. The earth is as a cork bobbing in a universal ocean. Whether or not it be the spiritual center of our universe we have no way whatever of knowing, but it occurs to me that we have no evidence at all that it is. In either event, our planet is a grain of sand in God's Sahara. It always has seemed to me, therefore, that of all man's sins the most absolutely pointless is pride.

If the earth itself is only one of a billion balls juggled in space, then how much more insignificant is any one of its parts, its continents, its nations, its states, its cities, and its individuals? We rebel at this sort of thinking. It is the fashion now, of course, to focus attention on the feeling of inferiority and I do not wish to seem opposed to the psychological theories that pertain to self-evaluation, but the opposite of pride is humility. Humility does not imply having less regard for one's health than is justified by reality.

Man continues to pursue the ideal of human brotherhood, one-worldism, or one universal religion. In time of war, man always dreams of a United Nations, a League of Nations; he always dreams of universal, rather than local peace, because he realizes that local peace is really no peace at all. And yet, when the fighting is over and he has caught his breath and rebuilt his home, his natural tendency is to assert again that he and his kind are the best men, whether they won or lost the war. This tendency manifests itself in undisciplined forms of nationalism that immediately sow the seeds of the next war.

Consider at what slight provocation man will indulge himself in pride. One man is proud because he is handsome, another because he is tall, another because he can hit a golf ball farther than anyone else at his country club, another because of the color of his eyes. The point is immediately obvious. Men feel pride at things for which they are in no way responsible.

Yes, we will all nod and shake our heads and say: "Here is some very good advice, some words that ring true." Then, before sundown we may manifest belief in our natural superiority over somebody of another race or another religion or nation, or school or baseball team, or whatever. Pride is an insidious sin because most men do not recognize it for what it is. It is very easy to get men together and make them agree to stop drinking or stop smoking opium or murdering each other or gambling. But when it comes to pride, they very often have no idea they are doing anything wrong. And the reason is that pride has the tendency to dull the mechanism of moral sensibility. By way of example, *Life* Magazine recently invited seven Southern church leaders to hold a round-table discussion on the problem of segregation as it relates to being Christian in our society. One of the distinguished gentlemen taking part in this discussion was Edwin Jones, an executive and committee member of the Board of the Methodist Council. I should like to read to you a brief excerpt from the discussion. He says: "We have lots of other problems that we once worried about and tore our hair about. Take the matter of prohibition. The churches got terribly upset about it, but there are no better or worse Christians because of prohibition or lack of prohibition. To me and the ministers here who know ten million times as much about it as I do, being a Christian is accepting the Lord Jesus Christ as my personal saviour to save me from the sins I cannot save myself from, and just because I don't want my granddaughter to go to school with a Negro boy, I don't see what it has got to do with my being a Christian or not. I think Christ will save me from my sins and I hope I won't commit any more, but I expect I will and He will save me again."

His faith here is completely admirable. The other point, I'm sure, is questionable.

The millions of Jews slaughtered in modern Germany fell victims chiefly to an outburst of pride on the part of German citizens. For that is the dangerous thing about pride. It is not something that a man can indulge in in private as is possible with certain vices. Pride isn't content to stay locked in any human breast. It must break out and make itself known. And since we have already seen that in most instances there is no direct or necessary relationship whatever between the feeling of pride and the issue on which it feeds, there can be no logic or predictability of its growth. One man's pride feeds on another's. A demagogue can inflame men with the greatest ease by praising them and then just by pointing out that there is some other group not entirely willing to admit their superiority. "We will force them to admit it," suggests pride. "We will clearly demonstrate our superiority by striking them down and then there will be an end to debate and they will have to admit, once and for all, that we are superior."

Now it might be said that although it would be foolish for a man to feel pride at having blue eyes, or at having rubbed shoulders once with some public figure, or something of that sort, there are other accomplishments that do entitle him to feel superior. Beethoven, it may be said, must certainly have been entitled to feel pride at the magnificence of his work. Shakespeare must have been entitled to feel pride at the grandeur of his writings. I humbly disagree. The greater the accomplishment, I believe, the more the instrument through which these works are made available to the world should feel humility. Beethoven was in no way responsible for his genius. It was as surely delivered to him as the color of his eyes or hair. He was powerless to resist the temptation to write great music. Perhaps there is no creation by men anyway. Perhaps it is all discovery and one man discovers within himself a monumental symphony, another discovers within himself the Mona Lisa, and another discovers within himself the epic poem. Indeed, many of the greatest men seem to have some realization of this idea. It is not uncommon to hear it remarked that the men at the top of any field are often the most humble and considerate while the struggling lieutenants are apt to be puffed up out of proportion to their accomplishments. Still, you might suggest that a large number of men are born with potential genius or superior ability, but live only to waste their gifts, not having the strength of will wisely to apply their abilities. This fact does not add up to a justification for pride on the part of those who are not so handicapped, for it is clear that the Shakespeares and the Miltons and the Beethovens, and all superior men, were born with the quality of determination that their less fortunate brethren lacked; therefore, it seems to me that they are no more entitled to conceit than are those who accomplish little or nothing. Note that I did use the phrase "superior men." For certain men are superior. If all men are born free and equal in any way, it is certainly not in the material way. Materially, physically, there is the greatest inequality. We are all born, technically speaking, as idiots and, with good luck, we progress to the condition known as imbecility. The fortunate imbeciles become morons and, eventually, go up the mental scale to become relatively normal adults. But some are born destined to remain mentally retarded, and others are born physically incomplete or diseased.

Currently, during a tiny particle of time, universally speaking, there are certain technical advantages which have fallen to the white man, but there is no indication whatever that with the passing of another thousand years these technical advantages will still be available to him. Science is able to point out areas of superiority of one tribe of men over another at a particular time in a particular place. But, speaking broadly, science tells us there is no such thing as racial superiority. In truth, those who feel they are entitled to be proud are, more often than not, not the superior members of their own races. It is usually the lunatic fringe, the unstable element, the inferior types who are most fanatically insistent on asserting their superiority to something. No man, however, is immune to the spread of harmful conceit for, though it may start with the crackpots, it can contaminate the majority for the simple reason that it appeals to the baser instincts that are part of all of us.

There are people who devote their whole lives to fighting one particular evil: alcoholism, or narcotics addiction, or smallpox, or dangerous driving, or a few others. These problems are relatively easy to fight, because they are localized and easy to identify. But pride wears a thousand disguises and often even masquerades as a virtue. Millions of lives have been lost, and are lost to this very day, in religious wars. In India, the swarming masses are haunted by almost every known form of intolerance. In our own time, Hindus, Moslems, and Sikhs in that country engaged in an orgy of violence that resulted in the massacre of thousands of people within one year. These wars were not fought for love of God or even love of religion, for, if a man truly loved his way of relating

with God, he could not kill. Religious wars are fought only for pride and for pride's reverse side — contempt. I speak now not of the martyr who becomes such precisely because he is filled not with pride, but with humility. He accepts his fate and is secure in his beliefs. He says of his enemies: "Father, forgive them, for they know not what they do."

Pointless pride is so common a part of our everyday existence that we scarcely recognize the hold it has on us. I work in television, and for years I have been fascinated by the fact that every time anybody on a television program mentions the name of a city or a state somebody in the audience applauds. I have never known why. One afternoon, when I was working on CBS, I happened to be interviewing a very nice lady and, in the course of our conversation, she chanced to mention that she was the mother of twelve healthy and happy children. There was not a sound from the audience, although it seems to me that in these difficult times raising even one healthy and happy child is quite an accomplishment. "By the way," I said to the woman, "where do you live?" "Brooklyn," she replied, and there was such applause that the building shook. This incident may seem only humorous but it has its tragic side, for I have seen it repeated a thousand times in as many ways. Consider the spectacle of a people who will be unmoved at the thought that someone has raised a family or written a novel or conducted an orchestra, but will break into cheers at nothing more than the mention of their home town or state. They were not really applauding the fact that the lady lived in Brooklyn that afternoon. They were not really applauding Brooklyn, although they might have thought they were. They were really applauding themselves. For what? Not one of them, I dare say, ever did a thing to lift Brooklyn to its present state of eminence. You may rest assured that even were Brooklyn the dump-hole of the universe, its denizens would still have applauded the mention of its name. So, here again, we see that there need be no relationship between the pride and the substance of the matter.

You may feel that I have labored a moral point. My answer is: Of course I have, and, in so doing, I am acting in accord with what I gather is accepted theological tradition. And so, the question presents itself: How can we guard against the temptations that pride holds out to us? By nothing more than continuing man's age-old search for truth, for the definition and recognition of reality in its various daily manifestations and by making attempts to see our gifts and accomplishments in perspective.

American Universalists To Hungarians

(Continued from Page 8)

that the Universalist Committee was soon able to cable an initial $1,000 to Dr. Van der Woude, engaged in organizing a truck convoy to Budapest in cooperation with the Netherlands Red Cross.

Since the date of November 16, Universalist Headquarters at 16 Beacon Street has been inundated by tons of clothing and blankets. Non-Universalists have brought both clothing and money to the building. The Universalist church of Waltham came to the assistance of the harassed Service Committee director by offering its former religious education building (twelve rooms) as a warehouse and packing center.

Mrs. Ruth Klotzle, former social worker, wife of the director, accepted the task of organizing and directing the gigantic job of sorting and packing the clothing. To date, more than seventy-five Universalists plus several Unitarian and Hebrew friends from ten churches (Wellesley, South Weymouth, Medford, Braintree, Stoughton, Abington, Malden, Melrose, Arlington and Boston) have provided voluntary labor packing more than seven hundred cartons of woolen clothing and blankets. Other voluntary agencies spend thousands of dollars each year to maintain warehouse facilities and professional packers. *The Universalist Service Committee, utilizing its long-held philosophy of voluntary service and participation, was able to do what larger agencies have difficulty doing, because of the loyalty and enthusiastic response of individual Universalists.*

Although public recognition was not the reason for Universalist participation in helping meet the needs in Hungary, it came nevertheless. News photos showing the growing piles of clothing were carried in the *Boston Herald, The Christian Science Monitor, The Providence Journal* and other papers. The Committee director appeared on three radio programs.

There were, of course, problems that at times seemed impossible of solution. The commitment to work with the I.A.R.F. in providing relief in Hungary itself necessitated a special export license from the United States Department of Commerce. Through the good offices of Maurice Carroll of the New England Office of the Commerce Department and Raymond Hamson, Freight Forwarder, Patterson-Wylde, these problems were resolved.

As this article is being read the first tons of clothing, plus food and other supplies provided by the Service Committee, are being taken by Dr. Van der Woude via truck convoy into Hungary.

—Dana E. Klotzle

Bangor, Eastern M

Part of the Primary School

The Ministry of Music

DURING its one-hundred-and-twenty-three-year history, the First Universalist Church of Bangor, Maine, has been more than a local church. It has served through its ministers and laymen as a strong center for Universalism in northern and eastern Maine. In spite of disastrous fires and difficulties the church continues to pioneer in making Universalism a reasonable and dynamic faith.

The present minister is the Rev. Albert C. Niles. He was settled in the pastorate August 1953 after having served the Auburn, Maine, parish for ten years. Following the lead of his predecessors he has assumed city and state responsibilities as well as denominational and inter-denominational offices.

In the past few years the people of the church have tripled their giving, have doubled the yearly budget, have seen a debt of $12,000 accumulated over a thirty-year period nearly liquidated, and have had an average attendance at Sunday morning worship of 151.

Under the leadership of the minister's wife, Isabel Paine Niles, the church school has grown to a membership of 140. The Beacon Curriculum is used throughout from nursery to the adult study class. A combined program for children and adults is held each Sunday from 10:30 A.M. until noon. The fine facilities of a three-level main building and the Dorothy Memorial annex with classrooms and auditorium on two floors allows worship and classes to run concurrently.

This seven-day-a-week institution will become even more active with the installation of a new oil furnace which soon will replace a soft coal stoker used for a number of years. Weekday activities commence each morning with the opening of a school for retarded children sponsored by the Eastern Maine Friends of Retarded Children, Inc. Mr. Niles, who is a member of the board of this school, is considered as "the extra teacher." Commenting about this school he has said, "The people of the First Universalist Church are to be commended for helping in such an important program by making available classroom space for the retarded children of this area. Those who take seriously their faith in 'the supreme worth of every human personality' are showing through the support of this school that such a faith is being put into action." This

Iniversalist Center

is the second year of the school.

On a typical evening recently, four different activities were taking place: a Boy Scout meeting, a rehearsal by the Bangor Civic Theater, an outside group meeting in the vestry and a meeting of the Eastern Maine Association for Mental Health. With four women's organizations, junior and senior choirs, Boy Scouts and Girl Scouts, a youth group, an interchurch men's league, special seasonal family activities, occasional entertainment of Bangor Theological Seminary students, adult study group, church fairs and many other programmed affairs, there is a vitality and growth making modernization of existing facilities an urgent necessity.

Some plant improvement has already been accomplished. Several of the classrooms have been redecorated and have had acoustical material installed on the ceilings by the men of the church. A new and modernized office for the minister has made possible a growing number of personal consultations and conferences.

One of the more cherished possessions of the Bangor Universalists is the "Hersey Retreat" on the Penobscot Bay about thirty miles down the river from Bangor. This summer retreat was made possible through the generous will of General Samuel F. Hersey who died in 1875. One tenth part of his estate was constituted a trust to be used as follows: "From the income to purchase upon some island, or upon some secluded, pleasant location, upon the mainland upon the Penobscot Bay, a lot of land large enough to erect a plain, substantial building, of sufficient size and convenient arrangement, to accommodate at one time at least thirty of the children and young people connected with said Society."

Since 1888 generations of Bangor Universalists have enjoyed this seaside resort. The expenses for those who attend are met by the Hersey Retreat Fund. Each party of children and adults goes for a week under the leadership of various members of the board of Managers, which is elected by the Society. During the pastorate of the Rev. Henry T. Atwood, members of the Bangor Children's Home started using the Retreat for two weeks each summer. This generous sharing of the facilities has continued to the present time.

Hersey Retreat

Parent Visits Nursery School

The Rev. Albert C. Niles greeting parishioners after the service

It's Only Moral

The following guest editorial is by **Norman Cousins,** *editor of* The Saturday Review, *and is here reprinted by permission of the author. We are particularly happy to bring this discussion of control of atomic weapons tests to all of our readers who did not read it in* The Saturday Review. *Mr. Cousins' concluding paragraph is the ultimate challenge to men and women who are committed to religion.* —E.H.L.

DURING the closing days of the campaign, a television debate was held on the testing of fusion explosives. The discussion got around to the fact that most of the scientists were opposed to such testing. It was at this point that one of the participants spoke up boldly, declaring that the scientists were not to be taken seriously because, after all, they were only expressing a moral position.

Equally startling was the rejoinder. An opposing member of the panel confidently assured the viewers that the scientists were not trying to argue out the question on moral grounds. It almost seemed as though this panelist feared that the moment he allowed himself to be identified with a moral position the debate would be lost.

To the extent that this exchange of views represents any considerable body of opinion in America, our national security is indeed in peril. For there can be no true security for Americans if we detach ourselves from a moral position and thereby lose the good will and respect of the majority of the world's peoples. Our strength is measured today not by the number of nuclear bombs in our stockpile but by the number of people who will accept our leadership. It is we who are being tested, and not merely the hydrogen bombs. It is a test of the moral fibre and moral imagination and the ability of the American people to lead. And the easiest way to fail that test and to jeopardize our position in the world is to convince other peoples that there is no moral issue where the American security is concerned. The moment we lose the majority, we will be left all dressed up with our nuclear explosives and no place to go.

Isolation is not merely a matter of legislation that turns our back on other peoples or that severs us from any relationship with the United Nations. Isolation can also take the form of an arrogant assumption that we can say what we want and do what we want and the world be hanged if it doesn't like it. It so happens that other peoples have more than a passing interest in the detonations of hydrogen explosives by the Soviet Union and the United States. The air around the earth doesn't belong to us alone or to the Soviet Union alone. It belongs to all the people who inhabit the planet. If that air is to be robbed of its purity, if it is to be infected by harmful substances that will last for years, contaminating grasses and vegetation, affecting the water supply, weakening or poisoning the livestock, then this becomes very much a moral issue to other peoples. And to deny this moral issue undermines the main prop on which our security must rest.

Now that the campaign is over, we have to rescue ourselves from the tragic political context in which the debate over testing has occurred. This is no party matter but a vital human matter. And the first thing that is necessary is the fullest possible information. We need full information, for example, on the research undertaken by the U. S. Atomic Energy Commission, which showed that even before our big hydrogen bomb was exploded previous nuclear explosions had sent considerable quantities of dangerous radioactive substances into the upper atmosphere, most of which have yet to fall to earth. And that a random testing of farmlands in Illinois and Wisconsin showed that vegetation had been dusted with this radioactive material, and that cows grazing on the affected pasturelands had produced milk which had traces of radiostrontium. And that corresponding research by the U. S. Atomic Energy Commission revealed that farmlands throughout the world, all the way from Buenos Aires to Pakistan, had been similarly affected. Also, we need full information on the attempt by the U. S. Atomic Energy Commission to find some way to decontaminate milk. Congress has a duty to find out why no public announcements were made concerning any of this.

The big question, of course, concerns not the existence of tests but the existence of the bombs themselves. The United Nations has the obligation to set up the basis for a firm ban on testing, but the main task is to bring the big weapons under ironclad con-

trol. We hope we will be forgiven if we put the needle in the groove of our favorite broken record here: Only a United Nations with effective powers to enact, enforce, and interpret world law can do this particular job.

If we would really discover our greatest strength, we can take a moral position which says that we would rather die ourselves from a weapon which smashes at the nature of man than to use it on others; a position which sees the individual human being on this earth as the possessor of the only sovereignty that counts — the kind of sovereignty that assures his genetic integrity, that entitles him to clean air and a good earth. And we can mightily lead the way for a world organization which can underwrite that kind of sovereignty and make it meaningful.

The Great Freeze

SLOWLY the small snowflakes slip down from the darkened sky. So small they are; insignificant they seem. Tomorrow the sun will shine and they will be no more. Tomorrow comes and with it the sun. Grass and stubble in the upland meadow stab through the snow, pointing bravely upward, but the air is chill and the snow stays. Soon, on another day, come reinforcements and the meadow is all white and still and rigid. The great freeze has come to the Northland. It will be a long, long time now before grass will grow and birds sing, flowers bloom, or children romp in our meadow.

The great freeze comes, but it is natural, part of the very rhythm of life. It will pass and in the meantime, men have learned to shelter themselves against the cold.

Slowly the regulations drop from government offices, minor orders of minor executives imitating their superiors. "Well, it's an emergency, this stuff must be classified." The emergency passes, but the regulations stay on. And so it has gone, *on and on* through the years. Today, even accredited representatives of most respected and most responsible journals testify that it is unreasonably difficult to get information from government offices. Information, which the public has a right to know, is harder to come by today than in the memory of responsible practicing journalists.

Slowly, but surely, the little "rigidities" are reinforced. A questionable police action here, a witness intimidated there, small things each (we're all human), but they do not melt away. And now comes a court decision declaring a religious organization not religious. This organization, The Ethical Culture Society, has been a valued and respected member of the American religious community for two generations. In spite of this, the court refused to recognize the Washington Ethical Culture Society as a religious group, and this, in the face of the admission that the society produces good men and women.

These things are all parts of one frightening process. The great freeze in democracy is setting in. It will destroy us and those who come after us unless we stop it. The old warm confidence of the free American way of living is giving way to chill timidity, cold prudence, rigid suspicion of the free spirit of man.

This is not natural. This is destructive of the normal rhythm of man's growth. From it, there is no shelter. We cannot turn our backs on this north wind of authoritarianism and go inside until spring. There is no insulation against the frigid winds of authoritarianism. Only integrity, courage and confidence in man can win back the life-giving warmth of democracy.

So? So! Read Robert Wolley's analytical comment on the Ethical Culture Society case (*Eclipse of Freedom*) in this number. Then, in discussion group and social action committee, do something about it. Do it now, before the great freeze of democracy kills the tree of American liberty.

U.C.A. SPECIAL GIFTS NEEDED NOW

THE special gifts that are asked from Universalists for the support of The Universalist Church of America *this fiscal year* are quite literally "the imperative plus," which they have been called. To put it quite baldly, the amounts thus far received enable your Board of Trustees to make allotments for present staff and program through March 1957. If the remaining amounts do not come in before that time, actual personnel cuts in present staff will be forced under the minimum core budget now in force.

If you or your parish have not yet made a contribution to the special gifts fund, please do so without delay.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

JANUARY 6 is Epiphany. That this is news to many liberals is nothing of which we can be proud. That this is of no interest to most liberals is, perhaps, an indication that we should, for our religious health, re-examine the roots of our faith. The fact that Epiphany is traditional should not, in itself, destroy its value for us. The fact that it is an exercise of imagination does not condemn it. Religion at its best is holy imagination. "Faith is the substance of things hoped for, the evidence of things not seen." Even from a purely functional point of view, we can justify symbolic expressions that aid and inspire us to better living. Epiphany is one of the most fundamentally universalistic of all the traditional forms. It celebrates the manifestation of Christ to the Gentiles. What place does this have in our enlightened modern-day faith? First and most obviously, it celebrates a breaking with the ancient concept of a chosen people. The grace of God is to all people, of all nations, and of all times. Second, and less obvious, is the universalistic nature of the salvation thus made common; i.e., the concept of Christ. Christmas is not Jesus' birthday. It is the celebration of God's creation of divine man. Christ is the creation, the word of God, the result of God's creative speaking. Our existence, in all its eons, is taking place in the split second of infinity in which God vocalizes his intention. When the word is spoken it will be "Christ." Christ is not what one man was, but what all men shall be. This is the burning significance to us of the gospel story; not that a man named Jesus lived, but that in that human life there was revealed to us the intention of God for all human life. It is an intention that is the justification of all the hopes, longings and strivings in us, and it cannot be defeated, even by our own present imperfection. The wide tolerance of the liberal faith is possible only by an underlying confidence in persons and in their natural ability to perceive truth and walk in its ways. Such a confidence cannot stand on so infirm a foundation as belief in the unaided good will of men. It must be in recognition that man is a creature of God; in the words of Hosea Ballou, "dependent in all his volitions" upon God, who "has a good intention in every volition of man." Where else is this liberal faith so inspiringly told as in the concept of Christ, the divine destiny in man? And Epiphany underlines, ". . . which shall be to all people."

—CRITERIUM

Three Poems

Three Trees

My neighbor owns in a firm line
An oak, a poplar and a pine,
All rushing billows and leaf-starred
In the enclosure of his yard.
I count the treasure that he has —
The gold of shade upon his grass,
The limbs and bark and other features
Loved by so many active creatures.
A music steadies each green tree,
And they are friendly company
Who write in letters high and sheer
The flying pages of the year.
This pleases me and other folk —
A pine, a poplar and an oak.

Ancient Problems

Alive antennae move around
The grits and mica of the ground.

In space the hornets build a station;
Bees carry on their pollination.

Uncanny rhythms are loose like that
Small radar system of the bat.

The spider coolly overhead
Applies a calculated thread.

We see in hill and tree and wall
Signs firm and geometrical.

The World Is A Spell

("He writes as under a spell." Amy Lowell about Robert Frost, 1922.)

The earth is vibrant authenticity,
And auctioneers of light have much to sell.
One pushes through the world's unlooked-for sea,
And knows it is a spell.

As fields arrange much stranger lives than ours,
And wingtips trace the sequence of a cloud,
We stand between them, introduced to powers
We cannot speak aloud.

For worlds of man are psychological.
The startled mind runs unfamiliar shores.
Upon the mental acreage of the All,
We knock on opening doors.

—DANIEL SMYTHE

Better Buildings For Better Programs

Flood Tide in Rhode Island

Henry H. Schooley

SOMEONE once asked a man from what state he came and he replied, "Rhode Island." "Let's see," said his inquisitor from the West. "That's the smallest state in the union, isn't it?" "Yes," replied the New Englander, "but it's larger than you think when the tide is out."

Well, religiously speaking, the tide in "Little Rhody" is not out but in, and we are finding to our joy that Universalism is a much larger and stronger fellowship than the number of churches in this state would seem to indicate. While there are only five Universalist churches in our state, it would appear that we typify here a spirit that runs counter to the geometric rule, for the whole of Universalism is always greater than the sum of its parts.

Three things are now taking place in "Little Rhody" which augur well for its resurgence of faith and progress.

For over a quarter of a century, the people of our Woonsocket Church have been worshiping in their parish house. Hoping, planning, and saving, all the while, for the day when they would be able to build an edifice on the lot set aside for it. Sometime early in the new year that cherished hope will become a reality. Already the super-structure of the sanctuary is near completion. It is estimated that the semi-Gothic structure, made of cinder blocks and brown bricks, will cost about $140,000 without furnishings, and have a seating capacity of two hundred and fifty.

However, more than just a new church is being built in Woonsocket. A new spirit of pride and joy is in the making. The spirit of a people who remained steadfast over the years through the loss of so much of their major industries and the adversity caused by a hurricane flood is now fairly tingling with new life and zeal. The energetic minister of this church, the Rev. John P. Christensen, has been constantly at the helm to inspire and guide his church through this entire venture of expansion and progress.

Another area where Universalism gives evidence of becoming a strong and growing influence is out in the large new residential community of Cumberland. There, for more years than the writer has been able to learn, Universalists have held squatters' rights to a little chapel at a very strategic spot called Four Corners. Formerly, always weak in numbers, the chapel could not afford even a part-time minister. But with the closing of two of our churches at Pawtucket and Valley Falls and the pooling of their resources, Cumberland, this last fall, called a full-time minister, the Rev. Arthur G. Seabury. The parish has already bought a parsonage and completed extensive renovations and expansion work on its chapel and community house. So fast has the membership grown and attendance at services increased that new plans have had to be drawn up by the architect, Charles Everett, Jr. A piece of adjoining land has been purchased on which will be built a church of adequate size and architectural dignity.

Finally, mention should be made of a truly large and beautiful renovating task that has been done at our First Universalist Church in Providence. This is one of the few cathedral-type churches in our denomination and it is majestic both in size and design. It is the more stately and worshipful now that a thorough job of redecoration has been completed. An architect and an outstanding interior decorator were hired not just to redecorate but also to restore the beautiful motif in the sanctuary, which had been painted over back in 1906. The original beauty of the architectural forms and appurtenances have given the church a warmth of glow that is uplifting to behold.

In addition to all this interior work, the outer

brick structure has been completely repointed and the slate roof renewed. The grounds have been landscaped and a parking lot established in the rear. Last December, a fitting rededication service was held with the Rev. William Wallace Rose, D.D., as the guest speaker.

Now, as important as all this beautifying of the property of the First Church really is, it would not necessarily indicate a revitalization of Universalism, *per se.* It's the kind of program and services emanating from within this church that marks the revitalization. Its minister, the Rev. Albert F. Ziegler, has, in a relatively short period of time, infused a new spirit of love and loyalty into all phases of the church life. Classes of confirmation for the young and adult classes for personal instruction on a reappreciation of Universalism have been organized.

We count it a distinct honor to have the minister of this church chosen as one among ten different denominations to participate in a series of television broadcasts entitled, *The Pastor's Scrapbook.*

The president of this church is the Honorable Fred B. Perkins, Superior Court judge; and the chairman of its building committee, Reginald Whitcomb, was elected last fall to the state senate.

Far from being ebbtide for Universalists in Little Rhody, the tide is flooding in, and with it has come an inflowing of new spirit and the engendering of a new sense of mission, which bids well to take our faith and its message out of the circumscribed coves and bays of time into the vast openways of oceanic vision. Anything less than that would not be in keeping with the scope of a faith so global in name and destiny as Universalism.

Old Churches Revitalized

New Churches Established in Massachusetts and Connecticut

Clinton Lee Scott

That it is possible, under able pastoral leadership and good management, to reinvigorate an ailing church is amply evidenced by the cases in which it has been and is being done. No fewer than sixteen churches in Massachusetts, which a few years ago were in a precarious condition, are now definitely moving in the direction of larger usefulness. Eleven of them receiving financial aid ten years ago are now self-supporting.

In addition, three new congregations, Wellesley, Charles Street-Boston, and the Sixteen Acres movement in Springfield, have been established. Framingham also is practically a new church, rescued from surrender to federation with a non-Universalist congregation, and now worshiping in a debt-free edifice.

There are many reasons why churches close, but the primary reason is lack of religion. Some of the secondary or superficial reasons are:

1. They have been supported and managed by a few persons who eventually died, or while they lived became "weary of well-doing."

2. They have "federated" with other churches. When this takes place with a non-liberal church it is simply another way of closing a Universalist church.

3. Churches become isolated, cutting themselves off from association with other congregations and from the parent bodies. Churches, like persons, cannot live by themselves alone.

4. Unwillingness on the part of boards of trustees to adopt methods by the use of which other churches prosper.

5. Exclusiveness on the part of congregations who really do not want new members too unlike themselves.

On the whole, it is this writer's conviction that the Universalist churches are stronger in Massachusetts and Connecticut than ever before. They are better organized, better supported financially, more co-operative with the denominational program, and have a more able, alert, and more liberal staff of ministers than has usually characterized our Universalist witness in this area. There is a more distinctive gospel now being taught in these states than I have known anywhere during my forty years in the Universalist ministry.

I have relinquished my office of superintendent of churches in Massachusetts and Connecticut after a period of more than ten years. That we have failed to do together all that might have been done under more competent leadership, I confess. But these years have brought about some encouraging and heartening changes. I would be happy if my work with the Universalists of the two conventions were just now beginning.

New York Expanding Education Facilities and Revitalizing Churches

Howard B. Gilman

What is happening in New York State? The past few years in our state have seen numerous examples of appraisal and evaluation to determine whether we are effectively conducting the primary business of Universalist Churches. It is probable that the building of the new Atwood Memorial at St. Lawrence, where we are now able to do a more effective job in training young people for the field of liberal religion, has stimulated many of our churches to make some radical changes in the local programs.

The following accounts represent some of the results and plans that have come from the activities of many Universalists in New York State.

The Unitarian-Universalist Church of Greater Buffalo has just celebrated its one hundred and twenty-fifth anniversary. The Williamsville Church, which is the new church that has come out of this merger, has been experimenting with an over-all education program. The first Sunday of church school brought one hundred and thirty children. Besides using the building adjoining the church, two other buildings are necessary to serve this number of children. More adequately to meet the demands for space, the church school is now held for two hours in the morning and the church service takes place at 8:00 p.m. Six adult classes also meet Sunday morning under lay leadership. Both churches also have the leadership of a director of Religious Education. The time will not be long distant when a new church building in the Williamsville area will have to be considered.

A few years ago the Universalists of Binghamton became concerned about their inadequate building, an old mansion that they had been using for many years. Binghamton has been growing rapidly and many of the new people coming into the tri-city area are interested in a liberal church. Publicity in local newspapers brought new people. A growing church and church school highlighted the need for change. This meant relocation and a new church plant. Two years ago a campaign was undertaken and sufficient funds realized to convince the people that in a few years a new church would be possible. Land was purchased. A modern church with educational facilities has been designed and it is expected that ground will be broken by 1958 at the latest.

The gift of a piece of land southeast of downtown Syracuse has added further impetus to relocation and a new church in this city. Survey work was undertaken two years ago to determine the best area of the city. A study of the needs and costs to maintain the present structure brought out the fact that this might run well past $75,000. The present building is on valuable property. Syracuse is planning to relocate and build. This church employs a director of Religious Education.

Two years ago, the Rochester Universalists found it necessary to do some remodeling in order to increase their church school facilities. New classrooms were added. The increase in the church school attendance was due in some measure to securing the services of a director of Religious Education. Rochester Universalists have gone beyond this point. Committees are now studying the present location and the advisability of relocation. They are determined to know what should be done, and if they should relocate, then the direction from the downtown area toward which to go.

Cortland Universalists set up five committees a few months ago to study and evaluate the whole range of complete relocation from building to buying a new parsonage and using the present parsonage, located in back of the church, for much needed church school rooms. A few weeks ago, the vote was to start the program by purchasing a new parsonage for the minister. In the future is the possibility of a new religious education building adjoining the church. The one-room church school is going.

Little Falls combined a building program and the redecoration of its interior into one campaign for funds to fulfill a dream of more than twenty-five years in the minds of its Universalist people. The auditorium has been repainted, but what is more important, the architect will be submitting plans shortly for a religious education building to be constructed on the adjoining vacant lot. This church has utilized its one church school room to the best advantage, but this

has not been adequate. This church a few years ago had the services of a director of religious education.

Our Middletown parish has been considering buying a new parsonage and remodeling the present six-room parsonage apartment over the parish hall for much needed church school rooms. The smaller Universalist Church in Dexter is likewise concerned over its lack of church school and social facilities. The possibility of building an annex to the church or securing a building across the street to be renovated for such use is being studied. The United Christian Church of Carthage, which is the result of the union of Universalists and Congregationalists, has already expended upwards of $20,000 in addition to labor given by the parishioners. Much of the money came by bequests. Twenty feet has been added to the present church, which has enabled the construction of a new chancel, a nursery to handle forty children, and a church office. The interior of the Sanctuary has been redecorated. The church has recently sponsored a Hungarian family.

Considerable renovation and redecoration have been completed in the Fort Plain Universalist Church. The New York City Church of the Divine Paternity is moving ahead. It received generous publicity and praise as a result of its establishment of the first American All-Faith Chapel. With help from the Hecksher Foundation, this church has been able to begin a number of major repairs which will enable the parish, under trained leadership, to conduct a program as a neighborhood center. Such leadership has now been secured and Universalism will be expressing itself more vitally than ever in this metropolitan area.

On Easter Sunday 1956, seventy persons gathered for worship in the old Universalist Church of Cicero, located about ten miles north of Syracuse. The television camera man came also and on that evening Universalism in Cicero was spot-lighted on the television screen for many miles. With the help of area ministers and state workers of the Convention, an old movement was revived and a new movement was begun. Cicero is like many formerly rural communities that are now becoming suburban. This movement makes us more keenly aware of the increasing need for dynamic Universalist churches in such areas adjacent to large cities. The church is being served by a student from St. Lawrence Theological School under the guidance of the Convention's Extension Committee and staff members. To attract liberal-minded persons in this section, a series of Sunday evening forum meetings is being held.

The reports coming from the Convention's Director of Religious Education reveal a growing interest and concern by more and more of our local churches for better church schools. Demands for her time and help have been constantly increasing.

Words from Maine

Milton M. McGorrill

Yes, I can give some words from Maine very happily. The churches have pledged 50% more money to the state organization than has ever been received before. The Waterville church has remodeled its church kitchen and redecorated and remodeled its parsonage. It has settled its new pastor, John I. Daniel, and he is on the job. The Livermore Falls circuit of three churches, after many years of part-time pastoral service, has Charles N. Vickery as its full-time minister. New activities and a genuine revitalization are in process. The Machias church has been reopened and is maintaining services for the first time in many years. Walter Smith, a student at Bangor Seminary, is serving the church. Dover-Foxcroft, after having occasional services, now has regular Sunday services by David Smith, a student at Bangor Seminary. The Bangor church is forging ahead with the largest budget in recent years — $24,900. Orono church has bought the property adjacent and has transformed the building on it into a very attractive parish house for the expanding Sunday School and other activities. Biddeford has part-time regular preaching and pastoral service from Sheldon Christian, who spends several days, including Sunday, in serving the parish needs. Negotiations are under way for regular pastoral service at Canton. The Fryeburg area had successful summer leadership from Victor Carpenter, who is continuing on a part-time basis. Greene had a profitable summer ministry under Joseph Sullivan. Rumford, under Warren Lovejoy, has made needed and substantial repairs to its building. Norway, led by Carl Seaburg, is having the largest attendance in many

ears. Bethel was reopened this summer under Donld Hinckley and Harold Perham of West Paris. Rockand and Caribou are still looking for ministers to eplace George Wood and Gerald Wyman, respecively. Several other churches have remodeled and edecorated their plants in recent years. Augusta (Douglass H. Robbins), Messiah-All Souls, Portand (D. Stanley Rawson), Congress Square, Portand (E. A. Thorsell), Brunswick (L. Gordon Adamon), are cases in point. John Hansen's work in relaion to fund raising has been very helpful in several churches of our State.

Four students from Bangor Seminary are serving four of our Maine churches. The ministers have held wo group meetings this fall in conjunction with Unitarian ministers in the state. Reports of value to all concerned have been numerous.

The Universalist Church of Maine, at its last convention, adopted a full-time budget, but recommended that the state spend on the basis of part-time service until receipts for the state were sufficient for full-time operation without withdrawing capital funds. Gracious and loyal Eleanor Forbes left $1,000 in her will to the state. The York property available to the U.C.M. because of the passing of devoted Evie York is being sold. The Old Lantern Book Shop of Portland (the Rev. and Mrs. E. A. Thorsell, owners) carries much of value to the churches. The president of U.C.M. (Andrew Snyder of Randolph) was the only layman speaking at the recent annual banquet of the Maine Council of Churches — the others were all ministers (not that the Universalists have anti-clericalism, just healthy laymanism).

These are some of the grass-roots developments from the State of Maine.

Cheerio to the Universalist churches everywhere. The cause is growing in this area.

The writer teaches a course in Homiletics at the Theological Seminary in Bangor. He will be on NBC Radio national network on January 6 in the Council of Liberal Churches series on *Faith in Action.*

The Ohio Story — Continued

Donald K. Evans

Ohio continues its advance in promoting Universalism. The latest step in this direction has been the employment of a part-time Extension Minister. Some such project has been under consideration for several years and has culminated in a co-operative venture with the Akron church. A study of the state from the population standpoint indicates seven areas of great growth pointing toward possible locations for new churches or fellowships. One of these is the Akron area. The Rev. Carl J. Westman started work November 1 as Minister for Education and Youth at the Akron church and Extension Minister for The Universalist Church of Ohio. His assignment in the latter field is to explore the possibilities of establishing a new church in this area of great growth. The study is under way and a preliminary meeting has been held with people who are interested in such a project. This co-operative method involving a local church and the state organization is recognized as being experimental and a pilot project. It can open the way to similar work in other areas and is a method by which limited funds may be stretched to accomplish two purposes.

Another area of growth is being explored by the more usual method of newspaper advertisements to introduce Universalism, to create a curiosity about it, and to call a meeting to talk it over with interested people. A preliminary meeting has been held with a few known individuals, the campaign planned and a date set for a public meeting early next year.

Then, another area has opened. A family from a liberal church found itself isolated in an orthodox community. A few other people were located in the same area in a like situation. They were concerned about their own religious growth and that of their children. This is a fellowship situation and it is being promoted.

Meantime, growth continues to be reported in the established churches. It is interesting to note that in several — Akron, Cleveland (both churches), Cincinnati, (Lyons)—membership classes are almost a continuous part of the program. In years gone by church membership was a thing to be stressed at Easter time. Now new members are welcomed into the church four or five times a year. There is no special season. "Stand up to be counted now" is normal procedure.

Property improvement is a continuing program. Cincinnati spent over $5,000 on complete redecoration of its whole plant this summer. Cleveland First Church, with a brand-new building, needs additional space to accommodate the many children that are being served in increasing numbers by its educational department. Akron is feeling the pressure for more space. Eldorado and New Madison find the need for more teachers a real challenge. Lyons wonders in which direction to turn for more room. Without a church school for several years, Norwalk now has one.

Milford uses the services of one of Ohio's lay preachers, Howard Smith of Cincinnati. Other lay preachers of the state find themselves being called on as guest preachers on numerous occasions in both Universalist and Unitarian churches and fellowships. LeRoy dedicated a new altar set and candelabra to the memory of Albert I. Spanton, who served the church as minister for so many years. The church is now ministered to by one of the liberal students from Oberlin Graduate School of Theology and reports more activity with greater numbers of people involved than in many years past.

Blanchester is a small community in the southern part of the state. The Universalist constituency there is not very large, but the plant is good. In co-operation with The Universalist Church of Ohio a summer experiment was tried. A full-time minister, the Rev. James D. Hunt, S. Acton, Mass., was engaged for three months. He developed a vigorous advertising campaign of several phases and conducted regular services. Results in terms of new people reached were not overwhelming, but still they were positive. The community became much more aware of Universalism than for a number of years past.

All of the reactivated churches mentioned in the last Ohio story reported in the *Leader* continue to function well with one exception.

Uni-Uni women's meetings are held annually in both northern and southern Ohio. They are promoted by joint area committees. They provide avenues of acquaintance for the understanding of the programs of the Unitarian Alliance and the Association of Universalist Women as well as an opportunity for personal friendships of individual women of the two denominations. It is reported that this is the only section of the country where such Uni-Uni programs are a regular part of women's church activity.

LRY interests are part of the concern of The Universalist Church of Ohio. Financial support is given to the two Federations and to the college group that involve Ohio youth. Executive officers of the regional LRY groups are regularly invited to attend UC state board meetings where their contribution to th thinking of the group is valued.

By and large, the general work of Universalis grows and flourishes throughout Ohio. Specifi monetary measurement shows continual growth i the support of local, state and national program year by year. The whole outlook is optimistic an new organizations are anticipated.

Hungarian Youth

(Continued from Page 12)

They had all placed full confidence in the Unite Nations and in help that would come from abroa but their faith was soon shattered. I shall long re member the sound of the voice and the look in th eyes of the boy who jumped off a tank guarding th Parliament building, and rushed to our car asking i we were the vanguard of the UN Mission. When w said that we were only journalists accredited to th UN, he said, "Not enough, not enough," and glance at us as he rushed back to the tank.

During the five memorable days of Hungary's free dom, despite lack of outside support, the rebels re mained friendly to the foreigners in their midst. I fact, a group of them appeared at our hotels, an hou ahead of the Russian storm, and insisted on escortin each of us to our country's Legation.

Nine girls, all under twenty, were publicly hange in Győr after the town was captured by Soviet troop on November 4. Thousands are now being deporte and practically every youth will face the charge o having been a "Fascist agent." This was the revolu tion of youth against slavery. Youth is paying th highest price, but all may not have been in vain.

Announcing

GREATLY TO BE

A Lenten Manual for 1957

by

Francis C. Anderson, Jr.
Minister, All Souls Universalist-Unitarian Church
Braintree, Massachusetts

Published by the Council of Liberal Churches

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Samples in Ministers' Packet

FRIENDSHIP THROUGH SERVICE — ASSOCIATION OF UNIVERSALIST WOMEN

—Jordan Neighborhood House, Suffolk, Va.

—Clara Barton Camp for Diabetic Girls, N. Oxford, Mass.

—United Nations Specialized Agencies

4—Universalist Churches of Japan

5—American Leprosy Mission

6—Elliott P. Joslin Camp for Diabetic Boys, Charlton, Mass.

News of Churches and Church People

DEDICATION OF THE NEW WORCESTER CHURCH

The new worship and education building of the First Universalist Church of Worcester, Massachusetts was formally dedicated Sunday, November 11, 1956. The new building, located at 90 Holden Street, is in the midst of an attractive and growing residential area.

Worcester Universalists did not wait for their dedication ceremonies in their offering of a full-time program of service to the new community. The personal dedication and enthusiasm of the members has added seventy new families to the parish in the few weeks between moving in and dedication services.

Immediately following the opening hymn, the Act of Dedication was led by the Rev. George J. Spencer, minister of the Church. Standing before a bare and unfurnished altar, Mr. Spencer received the symbolic cross from the head of a delegation of trustees and deacons. After placing this upon the altar, he was presented with the candlesticks by a delegation of the children and youth of the Church. In like manner, vases of flowers were received from the hands of members of the women's association. The candles were lighted by young people and these symbols of love, life, truth, and beauty were dedicated in a moving ceremony, both simple and dignified.

Following the anthem, *House of God,* by the combined choirs, the Dedication Sermon was preached by Dr. Emerson Hugh Lalone, editor of *The Universalist Leader.* Mrs. Edna Tilander sang the benedictory solo, *Bless This House,* and Mr. Spencer closed the worship services with the Benediction.

After the Worship Service came the brief ceremony of turning over the building to the parish. Miss Helen B. Hamill, chairman of the Building Committee, made the gracious statement for her committee. Mr. Harold M. Foxhall spoke for the Board of Trustees. Greetings of The Universalist Church of America were brought by the Rev. Dana Klotzle, director of the Universalist Service Committee. Dr. Clinton L. Scott, superintendent of the Massachusetts Universalist Convention, brought the greetings of the State Fellowship. Dr. Scott pointed out that now that the building had been erected, the job of the congregation is to "build the church." The greetings of the Worcester Council of Churches were brought by the executive secretary, Dr. Ralph L. Holland. The Rev. Donald C. McMillan, minister of All Souls Universalist Church, brought the greetings and good wishes of his congregation.

An informal reception in the Parish Hall followed.

The new building of the Worcester First Church is contemporary and functional in design. The sanctuary, with its ample chancel, is equipped and decorated with restrained good taste conducive to worship. The educational facilities include bright and attractive classrooms, storage space and offices. The as yet unfinished parish hall provides opportunity for "do it yourself" projects, which Worcester Universalists intend to complete in the near future. Pictures of both the interior and exterior of this beautiful new church building will appear in a forthcoming number of the *Leader.*

NORTH CAROLINA UNVEILS BARNUM MEMORIAL

On November 7, 1956, North Carolinians, under the leadership of Dr. C. C. Crittendon, director of the State Department of Archives and History, unveiled an historical marker on route 301, near Rocky Mount, North Carolina, to the memory of P. T. Barnum. The marker records the spot where this famed Universalist layman made his first stop of record with his own circus troupe in November, 1836, and where he also preached a Universalist sermon.

The great American showman was also a licensed lay preacher of his church and preached frequently through the years.

Taking part in the services, in addition to Dr. Crittendon, were Mrs. Nell G. Battle, who unveiled the marker; Mrs. C. Gordon Smith, president of the Research Club, and Dr. Albert D. Bell, minister of the Rocky Mount Universalist Church.

Messages came from many par of Barnum's native New England.

From Mayor Jasper McLevy o Bridgeport, Conn., Barnum's hom town, came the following: "The Cit zens of our city join with me in send ing congratulations to you upon the oc casion of the unveiling of a marker i memory of one of Bridgeport's mo outstanding citizens and former mayo P. T. Barnum."

Dr. Nils Y. Wessell, president o Tufts University, which was endowe by Barnum, wired: "Tufts Universit of which P. T. Barnum was a truste from 1852 to 1857 and of which h was a generous benefactor adds its con gratulations and best wishes on the oc casion of the dedication of a monumen in his honor in Rocky Mount."

From Boston, Alan F. Sawyer, pres dent, messaged: "The Universalis Church of America is proud to clai P. T. Barnum as one of its distin guished laymen and is glad to joi with the State of North Carolina i honoring a great showman and an ou standing American."

Mayor P. K. Gravely of Rock Mount received the following tel gram from Bridgeport, Conn., signe by Vernon C. Benn, president of th Barnum Festival Society Inc.: "Th Barnum Festival Society, dedicated t perpetuate the memory of P. T. Ba num, extends its warmest regards to th citizens of Rocky Mount for the recog nition given Connecticut's native son the great P. T. Barnum."

Wayne Bradley, moderator of th First Universalist Church of Bridg port, Conn., wired: "Sincere congratu lations on your project honoring P. T Barnum, whom we share as churchma and world's great showman."

ONEONTA UNIVERSALISTS REPORT PROGRESS

The annual meeting of Chapi Memorial Universalist Church o Oneonta, N.Y., held in Novembe presented a heartening picture of prog ress. Under the leadership of the Re

ohn Edward Price, the church is showing a marked improvement in financial ondition and a steady increase in urch attendance. A thirty-three per nt increase in church school enrollent has stimulated a movement for roviding more and larger classroom pace.

The men's organization reported ompletion of the redecoration of the urch kitchen and projected plans for e redecoration of the social and play ooms.

Mrs. George Pabst, president of the omen's association, noted that in ddition to local service projects, contributions have been forwarded to children's homes and for diabetic work.

The minister, Mr. Price, outlined a eries of sermonic studies of the teachngs of Jesus for the future.

C.L.C. ON THE AIR . . .

National Hookup — N.B.C. — New York City On Sundays, December 30, 1956, and January 6, 13, 20, 27, 1957.

For the second time in the calendar ear 1956, the C.L.C. will have a series f broadcasts on the *Faith in Action* rogram of the N.B.C. studios on a ationwide hookup emanating from New York City, 8:15 to 8:30 a.m. EST. Each of these five presentations f liberal religion will be by one of ur ministers and we feel confident our congregation and friends of libeal religion, no matter to what church hey belong, will want to plan to listen.

A small mimeographed booklet ontaining all five addresses will be repared and sent out to those requests eceived by radio stations. Copies of his booklet will also be made available to local churches. Please address your request to the administrative offices of the Council, 25 Beacon Street, Boston 8, Massachusetts.

The theme of these broadcasts is *The Utility of Freedom,* and the schedule is here listed:

December 30, 1956

Rev. Harry C. Meserve, *Freedom of Belief,* First Unitarian Church, San Francisco 9, California.

January 6, 1957

Rev. Milton M. McGorrill, *The Idea of a Free Church,* Church of Universal Fellowship, Orono, Maine.

January 13, 1957

Rev. Robert Killam, *Freedom of Mind and Spirit,* First Unitarian Church, Shaker Heights 22, Ohio.

January 20, 1957

Rev. Harold H. Niles, *The Free Society,* All Souls Universalist Church, Watertown, New York.

January 27, 1957

Rev. Donald Harrington, *Toward a Free World,* Community Church, New York.

WHAT YOU CAN DO ABOUT THIS SERIES OF BROADCASTS:

1. Call the local program director of your nearest NBC affiliate to discover if they plan to broadcast this series entitled "Faith in Action"; if not, he can tape them and broadcast them at a definite hour when he may have unassigned time.

2. Should this series not be scheduled for broadcast on your local station, ask members of the congregation to telephone or write to the program director expressing an interest in hearing it.

3. If it is scheduled for release through your local station, or one heard in your community, be sure you have the exact *local time* Sunday morning for each broadcast and then if you can give publicity through your church calendar or through insertion in a regular mailing piece to the local congregation, *mention it!*

4. If your budget permits, carry an advertisement in the local paper, calling attention to the connection of your church to the Council of Liberal Churches, mention the dates and hours of the broadcasts and invite readers to come to the local Universalist or Unitarian church and hear more about our religious faith.

5. Comments and criticisms of your local people on these programs should be sent to this office to help us as we plan for other similar national public information activities by the Council.

C.L.C. ADULT PROGRAMS DEPARTMENT

The Council of Liberal Churches at its annual meeting late in November authorized the appointment of an associate director in the Division of Education primarily in charge of Adult Programs.

The increasing demand from Universalist and Unitarian churches for suggestions as to how to involve more fully the influx of new members in the life of the church, as well as the many opportunities for religious liberals to participate in civic, national and international discussion and action programs, makes it imperative that as soon as possible this important position be filled.

Recommendations and applications should be sent to Dr. Ernest W. Kuebler, Director, Division of Education, 25 Beacon Street, Boston 8, Massachusetts.

FREEDOM OF THE PRESS SUNDAY

Church calendars coming into the *Leader* office indicate that many Universalist churches observed Freedom of the Press Sunday toward the close of the year. The notices, however, have been scant and without much body of information. One press clipping, which came into the office, indicated effective observance of this day by the Elm Street Universalist Church, Auburn, Maine.

Mr. Faunce Pendexter, editorial writer for the *Lewiston Journal,* shared the pulpit with the minister, the Rev. Robert H. MacPherson. Mr. Pendexter spoke on *The Responsibilities of the People to the Press.* He pointed out that "Freedom of the Press was included among the four basic freedoms set forth in the Bill of Rights for the purpose of accomplishing one objective, the right of the American people to know what is happening in their country from the local through the national level," and he further stated that "Every American citizen has the duty to fight for freedom of the press."

CRACKLING

COMPLIMENT?

A popular preacher was leaving to take a larger pastorate. One old lady, a member of the congregation, took the tidings despairingly. She insisted that the church was headed for ruin. The pastor sought to console her with glowing comment on the virtues of his successor, but the mourner would not be pacified.

"I never get used to these changes," she wailed. "The church has already had eight preachers, and it has just got worse and worse with each change."

—*Wall Street Journal*

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BRIGHAM GIFT SHOP OF FIRST UNIVERSALIST CHURCH REACHES OUT

If you are a home owner, who dreads washing walls, read on. At least one good idea was inspired in the course of such drudgery. Evaliene Ross, a member of the First Universalist Church in Chicago and a loyal booster of the A.U.W., took a week end off about a year ago to help her mother with fall house cleaning. But her mind wandered from the suds and sponge to the needs of her Church, which had just completed its modern building — money needs and the need of a lively project for women. She considered a Gift Shop which could be open on Sundays after Church at the regular, weekly coffee hour. She thought it would be fun, and she hoped it would be profitable. A committee was formed, a showcase purchased, a publicity campaign begun, and before Christmas in 1955, the Brigham Gift Shop opened in Brigham Hall (named in honor of L. Ward Brigham, Minister Emeritus of the Church).

A recent addition to the Brigham Gift Shop wares is the line of "Circle and Off Center Cross" jewelry, pictured and described in an advertisement on this page. This jewelry, made from a hand-cut die, is beautifully proportioned — not so large as to be presumptuous, not so small as to be insignificant — gleaming in gold or silver. On any Universalist it will reflect good taste and be at home.

The present chairman of the Brigham Gift Shop, Mrs. Dorothy Rappaport, hopes that hundreds of Universalist men and women and young people will buy and wear this jewelry. Not only will your purchases help the Shop's very worthy earning fund, but dozens of curious admirers will ask each wearer: "What does the symbol mean?" — thus providing a fine, natural opportunity for p r o c l a i m i n g abroad the faith of Universalists. For the teen ager in your family, who is just beginning to take his religion very seriously — for your A.U.W. officers — for the members of the Board of your Church, a piece of this jewelry would be a meaningful gift. See the advertisement in this number for details of how to purchase from the Brigham Gift Shop of the First Universalist Church of Chicago.

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Write for information

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Canton, N. Y.

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Gold plated Bracelet	4.5
Gold plated Lapel Button	4.0
Sterling Silver Lapel Button	3.0
Gold plated Lavalier	4.0
Sterling Silver Lavalier	2.5

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First Universalist Church
910 East 83rd Street
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Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30 Church School at 10:45; Worship at 11 Miriam A. Gorton, Director of Religious Education, Dr. Harmon M. Gehr, Minister.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Maine Fellowship Committee in granting to Verne D. Morey Reciprocal Fellowship as an ordained Congregational clergyman.

Voted to transfer Rev. Thomas Turrell to New York State.

Voted to accept the transfer from Midwest Fellowship Committee of Rev. Helen Line Herbrecht.

Voted to approve the action of the Midwest Fellowship Committee in granting to Richard E. Sykes the right to perform the Christian Ordinances as a licentiate.

—ESTHER A. RICHARDSON, *Secretary*
November 9, 1956

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee authorized the Ordination of Alan Frederick Sawyer, Jr.

Transferred Mr. Alan F. Sawyer, Jr., licentiate, to Pennsylvania.

Transferred the Rev. Nathaniel Lauriat (DU) to Pennsylvania.

Accepted on transfer the Rev. George H. Wood and the Rev. Donald MacMillan from Maine and the Rev. Gale L. Bascombe and the Rev. Eugene H. Adams from New York State.

Renewed the Letter of License to Preach for One Year of Louis Chiaramonte, Jr., as of November 10, 1956.

Granted a Letter of License to Preach for One Year to Edward R. Goodwin, Jr., as of November 28, 1956.

—RAYMOND M. SCOTT, *Secretary*
November 28, 1956

MICHIGAN FELLOWSHIP COMMITTEE

At the meeting of the Fellowship Committee of the Universalist Church of Michigan, October 6, 1956, it was voted to grant the request of the Rev. Alfred D. Judd for Reciprocal Fellowship in the Michigan State Convention.

—ELIZABETH ETZ, *Chairman*

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HOPKINS ELECTED TO COUNCIL OF LIBERAL CHURCHES

The Rev. Raymond C. Hopkins, minister of the Universalist-Unitarian Church of Brockton, Massachusetts, was elected by the Universalist members of the Council of Liberal Churches in accordance with the By-laws of that organization, to serve as a member of the Council until the next General Assembly in 1957, in place of Ralph Stoddard of Buffalo, New York, who resigned in September.

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9

CONNECTICUT FELLOWSHIP COMMITTEE

The Rev. Ray Cranmer transferred to California; granted letter of dismissal and recommendation to the Rev. Alexander P. Wilson, who has taken a Congregational Church; granted license as lay preacher to Paul C. Gould, Norwich; accepted transfer of the Rev. John A. Farmakis from the Central Fellowship Committee. Mr. Farmakis is now minister of our Stamford Church, and, by vote of the state trustees, has become a member of this Committee in place of the Rev. Carl Westman, who has resigned.

—HERBERT E. BENTON, *Secretary*

JOY OF BEING AN EDITOR

Getting out this magazine is no picnic.

If we print jokes, people say we are silly.

If we don't, they say we are too serious.

If we stick close to the office all day, we ought to be around hustling material.

If we go out and try to hustle we ought to be on the job in the office.

If we don't print contributions, we don't appreciate genius.

And if we do print them, the paper is filled with junk.

If we edit the other fellow's write-up, we're too critical.

If we don't, we're asleep.

If we clip things from other papers, we are too lazy to write them ourselves.

If we don't we are stuck on our own stuff.

Now, like as not, some guy will say we swiped this from some magazine.*

*We did.—*The Canadian Baptist.*

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